AN INTRODUCTION TO THE TEVTONICK PHILOSOPHIE.

Being

A Determination concerning the Original of the Soul: *viz.* Whether it be immediately created GOD, and infus'd into the Body; or transmitted from the Parent.

By C. HOTHAM, *one of the Fellows of Peter-House.*

At the close of the Dispute held in the publique Schooles of the University of *Cambridge*, at the Commencement, *March* 3. 1646.

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MVSEVM
BRITAN
NICVM

To the Author.

SIR,

TRanſlations are things very difficult, eſpecially where the Notion is uncouth: Yet hath this been my chief inducement to adventure upon this aſſay; my aim being to make the Notion familiar, by a tranſplanting into our Native ſoile. One thing I am happy in, that I have but one Judge, your ſelf; unto whoſe ſenſe if I have arrived, I have done well, and diſvalue the cenſure of the Critical world, as incompetent. But be the Author once dead, 'tis leſs dangerous to put to ſea in an egge-ſhel, then Tranſlate under the controll and ſubjection of the various ſtormy cenſures of each peeviſh fancy, when the deciſive Pole-ſtar is hid.

In the uncaſing your ſenſe from the Latine skin, I know you will think I

have torne flesh and all away. But I must therein be pardoned, because some Expressions and Elegancies in it are so peevish, that they walk dull, heavy, and without grace, when stript of their native attire, except honoured with a costly circumscription; in making of which according to my usual botchery, I have sometimes hid from your view their most comely parts. For in truth it is very hard to write good *English*; and few have attained its height in this last trie of Books, but Mr. *Milton*.

As to the matter and Author of the Teutonick Philosophy, which you here abbreviate, though you know I alwayes affected it and him, yet durst never saile into the Ocean of his vast Conceits with my little Scull; me thought the reading of him was like the standing upon a precipice, or by a Canon shot off, the wast of them lickt up all my brains.

I confesse, your *Introduction* hath made me something more steddy, and his Notions more familiar; and I have found some inkling of them in Scripture, so have shaken hands with lesse suspition.

But

But may nothing ever appear more glorious to any man, or fuller of light, then the ſweet, humble, contemned life of our Saviour! Its true, the ſacred Writ is not plentifull in delivering the naturall frame and principles of the Soul, though the value of it is ſufficiently laid open by the price payed for its redemption, and the Meſſenger ſent to ſeeke it: So that drop of knowledge may perhaps be reſerved to make up the full ſea promiſed theſe laſt times. In my opinion, whoever reades this Scheme of the Worlds creation, and birth of the Soul, may make excellent uſe of it, reviewing his noble deſcent from thoſe eternall Eſſences, and ſhame to bemire himſelfe in that ſwine-like refreſhment of wallowing in cold dirty mire.

Our noble Genealogy ſhould minde us of our Fathers houſe, make us weary of the tutelage under hairy Faunes and cloven-footed Satyres, the rulers and inſtructers of our diſſolute youth, and riper yeares (though clothed by *Archimago* in Angelick garment) whoſe ſpell I hope is neer an end, & put on thoughts

of escape out of this beastial slavery, into the Kingdome prepared for us.

As for this little Determination, methinks I see the fate of it, that it will be thought a fitter Preface to *Ovid's Metamorphoses*, then an Introduction to any thing that is serious: so rude and barbarous is the esteem of vulgar men, of any thing beyond their capacity.

Give me leave to set forth this one Paradoxe: That the nearer any book or Notion approacheth the Truth, the easiler and with more applause it may be contradicted, because that in all contest the Vulgar being Judge, (by vulgar I mean the wiseones of the world) the appeal is either to Reason, or Sense, which are but the rulers and guides of the night, dim lights, set up far distant from Truths stately mansion, to lead poor groping souls in this worlds affairs. The bringing of Truth to their test, is like gold to a candle-light, in which all the impostures that can be named may be hid, maugre its discovery. No, it's a due temper of the Soule that must give light to such disquisitions; which only harboureth,

harboureth, acknowledgeth, judgeth, and receives that ſpriteſul vivacious eſſence of Truth. When the law of God hath rub'd off all the ſcales of the Serpent from our eyes, then ſhall we ſee and judge. *He that doth my words*, (ſaith our Saviour) *ſhall know whether I ſpeak of the truth.*

Ceaſe ſhining, O ye *Sun* and *Moon*, and thou Eternal *Archetype* of all light! Vain mortal men have with the ſteele and flint of a *Major* and *Minor* Propoſition ſtruck out a fire and light directive of you all: This dark lanthorn of a *Syllogiſtical* deduction, is made paramount to all; all elſe dim tapers, that are not mov'd in its *Ecliptick*.

This ſeems harſh; but yet if well obſerved, is a Gangrene ſpread through all Chriſtian religion. I will not ſay it, but it may be it is true, that the rigid addiction to this foundation hath nicknam'd many holy truths, and men, that believe God yet to be alive & ſpeak, and that he hath not forſaken his Scepter, devolved all the rule of Orphan mankinde to this dangerous vertible principle.

But may that State ever prosper, whose wise hands mould a generous freedome productive of noble conceits, dressing a fit Stage for our Saviours second coming; who, should he come as formerly in submission to mans power, would be found in the inquisition or under the lash of some dire Decree; so all-comprehensive and omniscient is every present age of all truth, dividing it from falshood to a haire in their grave Councels; with penalty of *huc usque & non ultra*.

But to return to my Paradox: *Elisha*'s servant having no other comfort then what humane reason afforded, bemoans his masters certain ruine by the hand of the *Assyrians*; The Prophet opens his eyes, he sees help enough: certainly this was no conjuring trick, nor prophetick vision, but what was reall, though the servant saw it not before.

But had now some great Philosopher and master of reason, been standing by, and a dispute instituted betwixt him and the Prophet, concerning the Host and the Chariots, the Townsemen of *Dothan* being Judges, had it not been

easie

eaſie to have made the Prophet ſeem a foole, and the people believe his eyes chim'd? He might have askt where the Hoſt was; and when the Prophet had deſign'd the place, the Philoſopher taking with him a competent number of the by-ſtanders, might have gone and ſtood in the ſame place, and ſung his triumphal ſong: *Non dantur duo corpora in eodem loco, nec penetratio dimenſionum; ergò deceptus es*: with many ſuch fine devices; and have tript up the poor Prophets credit, with acclamation of the people. And ſuch is and will be the fate of all deep Diſcoveries, and high Repreſentations, brought before that ignorant Tribunal of Senſe and Vulgar reaſon.

But I am out of my way: Be the Author what he will, or his ſucceſſe; or yours the Propoſer: ſeeing my ignorance hath ſet me far out of the reach of ſuch high things, I ſhall content my ſelf with an uſuall effect of admiraton, ſilence; rather then approve, or diſapprove: And wiſh the world would make uſe of that excellent rule of Saint *Auſtin*, *Ut tamdiu*

diu verſemur in diligenti conſideratione quod legitur, uſque dum ad regnum charitatis interpretatio perducatur. However, may Gods bleſſing water the deſires of every heart that is zealous for good, and the advancement of Gods kingdome *in individuis.* For fruitleſſe are the hopes, and the labour vain of all that will build living houſes of dead ſtones: but give the ſtones once life, and they will creep into a building: Sympathy and union are the convertible effects of life. Therefore let all wiſe men ſtand ſtill at *Perez-Uzzah*, and conſider.

Sir, I have now in ſome meaſure ſatisfied the engagement laid upon me, with many others, in your unlocking the door to theſe Myſteries, by ſetting it yet wider open for all Engliſh-men that pleaſe to enter and ſatisfie their curioſity: If you accept my paines, I am reingaged, and muſt remain

Yours obliged,

Vilus ex multis.

To the Right Worthy, the Vice-Chancellour, and the Honourable Universsity of *Cambridge*.

Be health and happinesse.

THat I have made bold to take up again, and revive with your honourable Patronage this small work, by this time well nigh dead and buried, exposing it to publique view; we hope, will by you be esteemed neither unbeseeming your honour, nor beneath our duty.

Your noble favor and patience, whose sweet company carried me on with pleasure through the burdens of that office you were once pleased to honor me with, and which cheared the delivery of these

rugged Notions, ſets me in the debt of infinite obligations; which till I can diſcharge, be pleas'd to accept this ſcroll of paper as a Bond.

And truly, while I was thus meditating thankfulneſſe; the report, that theſe eſſayes, and my ſelf were by ſome adjudged both heretical, added vigour to my firſt reſolution; ſeeing I muſt needs eſteem their opinion, onely a defect of memory and advertency, whom that I might fully ſatisfie with all well-meaning men, I have ſet Pen to Paper, and publiſhed them in the ſame dreſſe my memory did then ſuggeſt them to my tongue.

Now, of the matter let the learned judge: For what concernes my ſelfe, I wonder thoſe good men did not perceive, First, That I ſet before them anothers Philoſophy, not mine owne; Secondly, That my ſelfe likewiſe ſtood aloofe from peremptory aſſent to ſome of thoſe things that were delivered; Thirdly, well-knowing in what uneven way I travelled, nor ſufficiently confiding in the ſupport of mine owne judgement, I begged,

ged, and I hope obtained pardon of all mine errours; which leſt I ſhould faile of in the publication, I have adjoyned the Epilogue then uſed, which I doubt not but will be ſucceſſefull to both.

And certainly if pardon belong to any, it is to the ſilent, ſolemn Sceptick, whoſe opinions are not brought forth as the onely heires-male to all humane aſſent, invading the worlds freedom with fire, faggot, and thunder.

And may I be in the bed-roule of thoſe Seekers, that diſtruſting the known and experienced deceits of their owne reaſon, walk unfetter'd in the queſt of truth, with an eaſie ſuſpitious gate, not hunting thoſe poore ſoules with Dogge and Speare, whoſe dimme ſight hath led them into deſert and unbeaten paths.

Certainly, more ſoules have crept to the throne of Wiſdome; with the thin-ſpun clew of Right-opinion, then ere have drawne her downe with the ſtiffe Cart-rope of infragable Syllogiſmes.

This

This ſuppoſed certain ſcience of what is good and right, believe me, (O you noble Athenians*) is the true* ignis fatuus*, whoſe ſmal glimmering expires in palpable darkneſſe.*

Would you ſaile in the Philoſophers Ocean; know that two Ilands there are of exceeding danger, yet built upon and inhabited, and defended, as part of the main continent of Truth: The firſt is called, I believe as the Church believeth. *Happy men, whom ſo eaſie labour hath ſet on the ſhore of wiſdome! And happy that narrow point, that hath devoured ſo large a circumference! The other is called,* Whatſoever the Church believes, that will not I believe. *And here they think they are ſafe: Theſe, if all the old Hereſies were tranſlated into the Churches Canon; they would leave them, and embrace our relinquiſh't faith, crying it up as their great* Diana.

Both theſe rocks I have alwayes ſtudiouſly avoided: The Decrees of the Church, that is, (if I may ſpeak freely) the prevailing part of the preſent Age, were never my Hercules his pillars, *that*

I thought it unlawfull to look beyond them. I have often read and ſmil'd, and ſmiled and read Mirandula, Gaſſendus, *and other famous wits of the latter Age, delivering their choice notions diametrically oppoſite to the decrees of that Age, with this civil complement, Of ſubmiſſion to the Church of* Rome, *(which it ſeems) diſproves not a reputed Hereſie, ſo ſhe wait upon her in the garb of an handmaid.*

Notwithſtanding, though I doe not adore the unanimous conſent of good and pious men; yet I receive it with much reverence, eſpecially in a ſacred matter: 'tis neither my ſetter, nor my ſcandal.

I profeſſe, I am not of thoſe that think the myſteries of Religion may be rudely unraveled, or its publique Profeſſors beſpatter'd with every Parrots tongue; for mine own particular, the ſtudies of the divineſt Philoſophy have ſuckt me in from my childe-hood; and for ſuch an one, I never eſteem'd it unlawfull, or diſapproved by any ſober man, modeſtly to to diſpute, and diſcuſſe even the higheſt matters, eſpecially in a learned Auditory.

As

As for theſe notions with which you are preſented, you have them not from me as Sibilline Oracles, *ſuch as I either know or fully believe to be true, nor perhaps ever ſhall, till convinced with the ſame light that illuminated the Divine Author: however let them ſit among Probables, till He come that ſhall come.*

I deny not but that much may be objected againſt them, and that not eaſily anſwered; but 'twill befit him that undertakes this taske, likewiſe to ſet forth another ſcheme of the infinite Eternity, and delineation of the Univerſe, in which is no contradictory inconſonancy, and neerlier agreeing with the ancienteſt Philoſophy and ſacred Scripture.

I ſpeake plainly what I at this preſent thinke.

Whatſoever the Thrice-great Hermes *deliver'd as Oracles from his Prophetical* Tripos, *or* Pythagoras *ſpake by authority, or* Socrates *debated, or* Ariſtotle

ſtotle *affirmed*; *yea, whatever divine* Plato *propheſied*, *or* Plotinus *proved*; *this, and all this, or a far higher and profounder Philoſophy is* (*I think*) *contained in the* Teutonicks *writings. And if there be any friendly medium which can poſſibly reconcile thoſe ancient differences between the Nobler wiſdom which hath fixt her Palace in Holy writ, and her ſtubborn hand-maid, Naturall Reaſon; this happy marriage of the Spirit and the Soul, this wonderfull concent of diſcords in one harmony, we owe in great meaſure to* Teutonicus *his skill.*

Onely let not the non or miſunderſtanding even of the moſt rationall Reader (*if not a little ſublim'd above the ſphere of common reaſon*) *be imputed as a fault to this elevated Philoſopher, no more then 'twas to the divine* Plotine, *whoſe higheſt notions many even of his owne School, after much ſtudy, were not able to reach.*

And with this proviſo, I doubt not but the height of what I here promiſe, will be abundantly performed by

the

the Authors Book of the Three Principles, *which as I am informed is now at Schoole, and will in few moneths be taught our language.*[a] *In the mean time may your noble favour accept my poor pains in taking off the dark ſtyle of the Authors magick language from theſe abſtruſe Notions, attiring them in a garbe as ſutable to the common eye, as their ſtrange proportion would beare.*

And you the renowned Youth of both the Schools, the darlings of your times, whoſe learning, modeſty, and piety, miraculouſly unproportioned to your Age, will be an enſample to future generations; it was for your cauſe chiefly, that for one night or two, I bade ſweet ſleep and eaſe adieu (both at other times very acceptable) that under the protection of the ſilent Moon, I might lead you into the inmoſt receſſes of the more ſacred Philoſophy: To you my deareſt fellow-ſtudents (your high merit challenging no leſſe) is this Enchiridion *principally dedicated.*

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[a] This Book was publiſhed *Ann.* 1648.

Had

Dedicatory.

Had I found your minds and manners disingenuous, and uncivil, I had sufficient provision of Entelechia's *and* Hæcceities *proportionable to such rustick dispositions; but the sweet unspotted humane Genius which I have experienced to be in you, made me, as for my choisest Friends, broach this my best vessel of Divine Nectar; which*

Enjoy, and

Farewell.

THE



The Queſtions then propounded by the ſeverall Diſputants, were theſe.

The Soule brings no Species with it into the Body.

The Worlds Creation may be known by the light of Nature.

The Will diſobeying an erroneous Underſtanding, ſins.

The laſt Queſtion was by one of the PROCTORS then Reſpondent, thus freely ſtated.

The

The two Opinions; the first affirming the Soules traduction from the Parent; the later, That 'tis created by GOD out of nothing; are either of them probable.

The MODERATOR, having given the Disputants their *Quietus est*, determined as followeth.

No

To his moſt entire and highly
ſteem'd Friend: The Authors a
ſwer, concerning the obſcurity
of the *Teutonick Philoſophy*.

MY candid *More!* ſurceaſe thy ſou
affright:
Shades here are none, but that Majeſti
light
Vaile of high myſteries, Heavens canopy,
Which Gods pure Viſage hides from mortal e
Thus *Sol* enthron'd on high, with threatni
flames,
The Heaven-outfacing man's preſumption tam
But Gods bright Image in his works we view
And *Phœbus* face the chryſtall waters ſhew;
And this my watry Mirror ſhall convay
To weaker eyes the great *Teutonicks* ray.
But to thy diſtant *Vortex*, richly deckt
With beams of thine own radiant Intellect,
Our *Phœbus* diſappears, and fame will ſay,
Hee's ſome yet unſeen *Star* i'th' *Milky way*.

ERRATA.

Preface. page 2. for *honoured*, read *humour'd*.
Title pag. 5. read *disapproves*. pag. 7. dele *this*
.

In the Determination,

Pag. 12. read, *and that it jointly signifieth the*
e. pag. 40. read *cals.* pag. 67. read *fragrant.*
oft, hand.

To his worthily honoured and deare friend Master *Charles Hotham*, upon the obscureneſſe of the *Teutonick Philoſophy* deſcribed by him.

TAken no *Teutonick*, good *Charles!* Then vent
Thy ſelf, and thine own Ingenie depeint.
Write *Hothamick*, & thine own ſenſe explain;
So ſhall thy learned page with force detaine
My raviſh'd mind. For what-ſo Piety,
Deep-brooding Silence, Alternations ſly
Of changing thoughts: What-ſo inſpired Love,
That with his golden wings doth gently move,
Thy heart-blood fanning to an heavenly flame;
What any, or all theſe together claime,
Will be the due of thoſe adorned Lines
Wherein thine own Soules image cleerly ſhines.
But now through unknown paths and darkſome places
Thou lead'ſt us, with wrinch'd feet, and limping paces;

In

In midſt of thoſe broke windings, Cold invades
My ſtoniſht mind, and Horrour in the ſhades.
Yet while I look upon thy Candour bright,
To ſudden day ſtraight turns this hideous night
While I thy Morals and well-meaning Will
Conſider, in this night I feare no ill:
Yea more, well weighing thy far-ſearching wit
then ſuſpect ſome good lies hid in it.

H. More.

NO Knowlege in the world hath more attendant difficulties, then that of our ſelvs; Thoſe ſlie ſpirituall Eſſences being too ſubtile for the Senſes anatomy. Hence is it, that both Philoſophers and Divines, in their dark conteſts, have as yet fill'd the world onely with doubts concerning the Original of the humane and immortal Soule, and its conjunction with the mortal Body.

The variety of diſſenting opinions (to ſpeak in a Phyſical ſenſe) comes little ſhort of infinitude: Nor is there ſcarce that conſiderable part of Natures large circumference to be framed, which hath not been

thought a worthy material, by ſome tume-ſick brain, to be carved out into a Soule.

But I will not trouble you with a Relation of the many ſeveral gueſſes of doting Antiquity; ſome of which, to our preſent Age, will ſeem to be dreams and fancies riſen from the groſſe vapours of over-fed bodies.

The more ſelect are theſe five, which I ſhall ſet down in order.

The firſt is attributed to the ancient Phyſician *Galen*, (with whom I believe the Sadducees agree) who (it ſeems aiming to bring ſoul as wel as body within the dominion of his Profeſſion) affirms that the ſoul, as of men, ſo of bruit beaſts, is a meer due temper or active ſpirit ariſing

riſing from the commixture of Elements and Humours, and mortal, with their diſſolution.

The ſecond is, of certain ancient *Arabians*, and of our modern *Cardane*; which is, That all Particular ſoules are but the emanation of the Univerſal ſoule of the world; or rather, that there are no particular ſoules at all, but that the Univerſal Spirit neceſſarily enacts all matter duly prepared for life; which it can no more ſubſtract from it, then the Sun can bridle its beames, or divert its light from rendring a perſpicuous body tranſlucid.

Theſe two opinions are maintained either by Epicures, or as the Apoſtle calls them, men

without God in the world; the folly of which, not onely our Religion, but the joint-consent of the wiser Heathens hath rejected.

The third is that of the *Platonicks*, who affirm the Earth on which we now live, not to be our native soile; and the Bodies which we weare, to be fetters of our slavery, ensignes and badges of our transgression, to which our soules are confin'd for offences committed of old against their Creatour: That being all of them created by God in an equal and immaculate estate, of rare perfection, the fountain & firmament of which being coaduntion with the will of God, they fell to their own will, and by that meanes were

cast

caſt out from the preſence of God, and confin'd to this world; in which, if under the dire School-miſtreſſe of miſeries, inconſtancies, miſchances, mortalities, they learned to reſeek that Eternal Immoveable, they are by the mercy of God reaſſumed into their own Country, being unchained from the gally of the Body.

This opinion is maintained by *Hermes*, *Plato*, *Iamblichus*, *Plotinus*, and by the whole School of the myſtical Philoſophy, and as I gueſſe, believed by moſt of the ancient and late Jewes, and in our Chriſtian Schools by the famous *Origen*.

Notwithſtanding, ſome of that way do in this differ from the generality, That they ſup-

poſe all the legion of ſouls were not partakers in the tranſgreſſion, but are ſome in every Age ſent down into undefiled bodies by divine diſpenſation, as guardians, inſtructers, and promoters of the captived ſoules into their ancient inheritance and loſt freedome. But that thoſe ſoules whom the hard apprentiſhip and ſervitude under things mortal, finite, empty, dark, could not ſtirre to a deſire and preparation to things eternal, immenſe, and infinite; thoſe are either winnowed over again in humane bodies, or deſcend into irrationality, and are clothed with bodies ſuitable to their groveling minds, and after fall down into plants, till at laſt they vaniſh into their firſt nothing.

But

But ſurely this opinion, notwithſtanding its glorious deduction, and that it hath ſpirit and light in it beſeeming thoſe Heroick wits that brought it forth; yet to us Chriſtians that have freed our underſtandings by a voluntary captivity to Sacred Writ, which delivereth to us mans firſt creation, his fall, and the contagion on his whole progenie; Adde alſo the bodies reſurrection, its union again with the ſoule, and everlaſting puniſhment in hell-fire for the wicked: Theſe, I ſay, being conſidered to be in an exact oppoſition, we will without further examination bury it with honour, as the beſt and nobleſt Eſſay natural man hath attained unto.

The fourth is maintained by the greateſt part of the Divines in Chriſtendome, and is, That the ſoule of man, immediately upon the compleating of all the parts of the body, at leaſt thoſe of abſolute uſe, is created of nothing, and in the inſtant of creation infus'd into the body.

The fifth, ſeems to be the opinion of the learned *Reſpondent*, yet without any impetuous diſapprobation of the former; with whom many famous Wits of this Age do concurre, nor doth it want ſome approbation from reputed Antiquity. And thus they deliver it: That the humane ſoul of the Infant hath its original from the Parents ſeed.

Now which of theſe be trueſt,

no

no demonſtrable Reaſon hath yet decided. At this preſent time with the favour of the Noble Auditors, we ſhall caſt anchor upon neither, but in a free diſcuſſion ſound each its bottome.

The grounds they build upon are taken either from the ſacred Scriptures, or principles of Philoſophy: the latter I ſhall omit, as having clearly been diſcuſs'd by the acuteneſſe and judgment of the late Diſputants; and for the authorities taken from Sacred writ, I ſhall weigh them in the balance of theſe two ſmall Concluſions.

Firſt, that nothing is either ſo peremptorily or plainly delivered in Sacred writ, in determination of either opinion, that it excludes the queſtion from all

further debate, or renders the favourers of either opinion Heretical or unbelieving.

Secondly, that all the places of Scripture ingenuously compared together, give more strong evidence and authority to the maintainers of the Soules derivation from the loines of the Parent, then to those that affirm that God is immediately assistant to the production of every *Individuall*.

These two conclusions I shall joyntly prosecute.

Obiect. 1.] That then which meets us in the first place, *viz.* That in the beginning of the Worlds creation, we finde the Earth and Water made the first Mother and Nurse of all inferiour living soules, by the commanding

manding word of the Almighty; but God himſelf declared the Father of mans ſoule, in giving him life by the divine efflux of his breath.

Anſ. 1.] This, if urged for the firſt fountain of mans ſoule, hath ſome weight in it; but no deductive evidence to exempt the humane off-ſpring from ſelf-multiplication or ſeed in it ſelf, with which God endued all kindes of life beſides; nay, rather it is from the Epilogue of the Creation otherwiſe evident, [*Increaſe and multiply*] under which command *Adam* and his Conſort were expreſſely included; and in the proceſſe of the ſtory, it is declared, *Adam* did fulfill that command, and begot a Son in his own Image;

and

and afterwards seventie Soules are said to have issued out of *Jacobs* loins.

But I am not ignorant, that the word Soule in Scripture, is of very ambiguous interpretation; nor is alwayes significant of that superiour part, of which the question is stated: but is sometimes used for flesh and body, as in the 21. of *Leviticus*, [*He shall not come at a dead soule,*] (so runs the Original expression) yet most generally it denoteth the Soule and its affections, or the intire person made up of the soule and body jointly: but that in this place it only signifieth the Soule, I am hence convinced.

In the comparison and prelation of Christs Priesthood before

fore the Levitical, the Apoſtles proofs are thus; that *Levi* in *Abraham*'s loins paid tithes to *Melchiſedeck*. If here the ſoule of *Levi* be not jointly meant, the argument deſtroyes it ſelf: for the body likewiſe of Chriſt was in *Abraham*'s loins, and paid tithes to *Melchiſedeck*, whereby the preheminence would ceaſe; and as for conviction from the argument, the two Prieſthoods remain ſtill in equall honour.

But I return whence I ſtraied. God in the beginning, is ſuppoſed by an immediate preſence to have applyed himſelf not onely to the framing of mans ſoule, but the kneading of his body too: but ſince that time, it is confeſſed, he hath delivered the work

worke of the body to mediate inſtruments. How invalid therefore is that argument of Gods immediate aſſiſtance to the framing of the original piece, to evince ſo cloſe an aſſiſting to the production of al ſucceſſive ſouls?

The Earth likewiſe in the beginning brought forth every Beaſt and Plant; the Water, Fiſh, and Fowl: but now both Earth and water have ceaſed teeming, and the whole Creation moves into infinite particulars, by the inexhauſtible force of multiplication infuſed into the Earth's and Waters firſt fry, by God Almighty. Be it therefore far from us, to think that the manner and circumſtances of the firſt Creation ſhould be the perpetuall mode of all future production

on of ſoules; affixing ſterility, that curſe of Gods creatures, to the divine off-ſpring; and not rather think that the divine iſſue of Gods mouth was as full of radiant life, and as throughly furniſht with poſſibilities of propagation into thouſands of thouſands in its own kinde, as that childe of the droſſie Earth, the Brutall ſpirit, is fruitfull in his kinde:

But they ſay, that by many places of Scripture it is evident that God yet attendeth the noble work of creation of Soules; as in that place, [*The Soules would faile before me, that I have made*:] and that other; [*Who formeth the ſpirit of man in him*] with that of *Eliphaz*, [*The breath of the Almighty enliveued me.*]

To

To theſe the maintainers of Traduction anſwer with much eaſe and ſatisfaction; That all theſe places argue no other then the fatherly care and providence of Gods intent over man, as our Saviour expreſſes it, *more then Sparrows*: his more carefull preſidence over the nativities and production of men then beaſts; and this not over their ſoul only, for which thoſe places are urged, but over their bodies alſo; as in the 33. *Pſalm*, (if the *infuſiats* will grant us but an equall latitude with them of interpreting) [*framing ſeverally one by one the hearts of them,*] the like of wch expreſſion is not through out concerning the Soule: and that of *Job*, [*Thou haſt powred me out like Milke, and crudled me like*

like Cheese. Thou hast cloathed me with skin and flesh, and hast fenced me with bones and sinewes] Now if the mention of Gods immediate workmanship of each particular body, hath no force of argument to affirm that they have no relation of a plenary Son-ship to the naturall visible Parent; neither doe all those other of the Soule.

Obj. 3. & 4.] But there remain Scriptures of more and greater force, in which God is set forth as the authour and maker of the Soule, in a peculiar and distinct manner from the body, where he is called [*the Father of spirits*] and in *Ecclesiastes*, where the body is said to [*return to the Earth from whence it came, and the spirit to God that gave it.*] *Ans.*

Anſ. ad 3.] For the firſt Scripture, if no Goſpel had been, nor our Saviours diſpute with *Nicodemus* recorded by Holy writ, wherein that deep point of Regeneration is opened, and the relation of our ſoul's ſonſhip to God, that Scripture had had ſome difficulty in it: but our ſecond birth is there clearly intended, in which ſenſe God is frequenlty called our Father, we his Sons, a new creature, born not of fleſh and blood, or by mans carnall affection, but by the will of God: and me thinks, that from theſe very Scriptures wee may elicite no contemptible deduction in favour of the Souls proceſſe from the viſible Parent; arguing, That the ſubject of generation and regene-

generation being the ſame, it is true Logick, if we ſay, Becauſe regenerate, therefore firſt generated.

The other place of *Eccleſiaſtes* I confeſs is ſomthing more ſtringent, and all the knots not eaſily looſed by the Propounders of it: For if the ſoul be there underſtood, the ſoules of wicked men ſhall go thither whence all Scripture hath debarr'd them. But it will be ſaid (without violence to Scripture) that all ſouls return to God, ſeated in his ſeveral thrones of judgment and mercy; to Gods love, or wrath; yet both to God.

Anſ. ad 4.] What the return of the ſoul to God is, with the manner of it, I ſhall at this preſent make no curious diſquiſition:

tion: But as to the purpoſe why this place is urged, I propoſe this more genuine interpretation. [*The ſpirit ſhall return to him that gave it*] (that is) to the firſt Author of that divine particle of breath inſpired to our firſt Father. And that this place relates to the firſt original of mans ſoule, and not all ſucceeding, that place in *Zachary* makes it very evident, where the efformation of the humane ſpirit is joined with the coagulation of the earth, and expanſion of the heavens. [*Thus ſaith the Lord which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.*]

And in this very ſenſe we are frequently called in Holy Writ duſt,

duſt and aſhes; and yet from *Adam* untill this time, fleſh hath begot fleſh.

Therefore the application muſt neceſſarily be, either to the ultimate terme of reſolution, or firſt matter of our bodies exiſtence.

There remains one place of Scripture, which is the ſword and ſpeare of thoſe that defend the continued creation of ſouls: and it is in the 21. of *Exod. v.* 22. the Septuagint render the place thus:

"[*If a man ſmite a woman, and* "*the fruit come from her unfaſhion-*"*ed, the ſmiter ſhall onely undergoe* "*ſuch a mulct as the womans huſ-*"*band ſhall ſet down: but if it come* "*from her formed, ſoule ſhall be re-*"*quired for ſoule.*

Hence

Hence (ſay they) it is evident, that the ſoul comes not into the body, till it have forme and faſhion befitting ſuch a gueſt, and therefore not tranſmitted from the Parent, but firſt created, and then infuſed.

But certainly that argument bears neither weapon of offence nor defence: For be the ſoule either Gods immediate offſpring, or iſſue of an inferiour agent; maintain but no actual exiſtence before the completion of at leaſt the vital parts, the crime of murder ariſeth equally from both opinions.

Some, to fill up the number, are pleaſed further to argue, Gods being yet buſied in the creation of ſoules; from thoſe words of Chriſt related by St. *John*;

John; [*My Father worketh hitherto, and I work.*] But to this I muſt needs anſwer, That theſe men, certainly, (except they take for granted, that God ſate idle till he rouſed himſelf up to the creation of the world) intend only by this reaſoning to make the Reader ſport: yet if any will moroſely exact another anſwer, take this further reply, extremely well proportioned to the rudeneſſe of the Argument.

God doth as yet operate by his cooperating concourſe with the creatures, according to their ſeverall natures.

Thus far haue Authorities of Holy Writ been examined: one Argument remains thought unexplicable, drawn jointly from Philoſophy and Divinity, by the

the Patrons of the Soules infuſion: And this it is.

Obj.6.] If the ſoul be a naturall proceed, then either from the paternal or maternal ſeed, or both jointly. The mothers ſolely all reject: If only the fathers, it had been as good man had been alone: If both, then is the ſoule a compound, diviſible, mortal: beſides, if either both, or the paternal ſolely, from whence ſhall Chriſts ſoul be derived, who had no mortal father; And then by what rules of the Traduciaries Philoſophy ſhall we call Chriſt true man?

But let us retort this argument, and ſo we ſhall ſoon finde that it hath more noiſe then force: change but the term of Body for Soule, and I ſhall

point the argument, as ſharp for our own purpoſe.

The body of man is either of paternal or maternal ſeed, or of both: none entitles the Mother ſolely; if onely the Father, or or both, whence was Chriſts body, who had no humane Father; or, how is he truly man? So the infuſiaſts muſt either leave this argument, or let the Body alſo partake in their high priviledge of immediate creation.

But as to thoſe things which concern the Perſon of Chriſt, the Scripture poſeth mankinde with an explanation of his generation: His Birth, Life and Death, being a ſucceſſive miracle, *A God born, a man not begotten, a Virgin-Mother, the God of Life*

himself ſuffering death. Theſe are horrid ſpectres to *humane reaſon*, and ſilences that god of mankinde, amongſt the reſt of the Heathen Oracles.

All which conſidered, though they are a ſufficient confutation of the laſt recited argument, and exempt his birth from the Laws of inferiour creatures: yet to make the buſines more perſpicuous, I ſhall propoſe theſe three things.

Firſt, Though we determine that all Soules have a naturall production; yet we may, without any inconſiſtence, exempt the firſt and ſecond *Adam*: nor let any man wonder, that we here ſlip the cover from *Prince Arthur*'s Shield; ſince *Gigantick* inſtances are introduced, to o-

ver-

ver-rule the ordinary measures and proportions of the propagation of man-kinde.

Secondly, We affirm, that if Souls be proceeds from visible agents, no valid objection hinders us from determining the original solely from the Fathers seed; yet with this concession, that the concourse of the woman is of absolute necessity to elicite from man the vital ferment, and to substantiate it into visible existence; which otherwise would participate of the lot of the three miscarrying handfuls of seed, mentioned by our Saviour, that brought no fruit to perfection: Adding further, That the mother is not much more assistant to the production of living Souls, then the

great Beldame *Tellus* (Mid-wit't by the Horns of *Aries*) is to her numerous progeny of Vegetatives.

Thirdly, For those Bug-bears of Divisibility and Mortality, that would haunt the poor Soul, if the father and mother were joint Parents of it; that causeth to sound reason no matter of fear, so long as we free them from the power of any natural agent to reduce that possibility into act, submitting it onely to the benigne strength of Gods omnipotency.

Thus farre in favour of Traduction is sufficient: One word concerning Creation of the Soule: for, when, what a Soule is, and what Creation is, is well understood, *The night is past, and the day will appear.* 'Tis

'Tis therefore carefully to be obſerved, that in every creature partaking of that which we properly call Intellect, whether Man or Angel, there are three eſſentiall parts; *Spirit*, *Soul* and *Body*; the diſtinction of which might evidently be made appear, by reaſon and ſacred Philoſophy, if we were not pinfolded within ſet limits of time.

By the Spirit, here, I underſtand not that common tye of the Body and the Soul; but the ſupreme region of man, or that divine principle, by the mediation of which we have followſhip with God: nor by the Body, that unprofitable carcaſſe, but a concrete notion of the groſs ſpirits of ſenſe and vegeta-

tion. And by the Soule, (if we we may ſpeak as things are) I underſtand that middle Eſſence, placed betwixt that heavenly, and that brutal ſpirit: but in this preſent controverſie, the word Soule comprehends a Hotch-potch of all theſe; and all that is purely oppoſed to the Body, is in this controverſie cal-ed Soul.

As for the notion of Creation, that which the Schoolmen and their followers obtrude upon us, [*viz.* that 'tis a framing of ſomething out of nothing] wants both truth and reaſon to ſupport it; for the word ברא in the original tongue and holy writ, from whence the word Creation was firſt taken up, hath no ſuch ſignification; but perpetually

ly eternall; to wit, God, and the great deep; that is to say, an infinite immeasurable space, in every imaginable point whereof dwelt the whole Deity.

Secondly, This Deep, or more truly called *space-infinite*, in all dimentions, is not purely nothing; seeing two points divers from each other, might in it be assigned, in which God was able to create so many worlds; and a line extended from the one to the other would a be measure of the distance of one from the other: and although this space be not quantity particularly determinate; yet seeing that of two lines drawn in it, that is to be said the longer, that takes up more

parts of this Deep: from hence it may challenge all the denominations of quantity and dimenſion.

Thirdly, Although that this bottomleſſe Immenſurable partake (next under God) moſt highly of the reality of being, yet is it not God himſelf, becauſe its diviſibility and ſeverall other properties are diametrically oppoſite to the many attributes of the perfect Divine life and eſſence; And therefore in an apt ſignification it may be termed the Body of the Deity, or more fitly, the eternal habitation of the Godhead.

Fourthly, To this Deep or Abyſſe may be attributed all what the Philoſophers aſcribe to their *Materia Prima*, to wit, that

that it is neither *quid*, *quantum*, nor *quale*; to wit, none of these in a definite essence or circumscrib'd figure or shape, but interminately all. The meaning of "which is, That the narrow "speech and expressions of man-"kind, with which they mea-"sure out and circumscribe "their finite essences, applied to "this Infinite, are too narrow, "nay contradictory in the e-"nunciation of it, and extend "onely to declaration of a ne-"gative glimpse of its unima-"ginable vastnesse. Yet foure properties are especially assign'd to this Abysse.

1. Desire and inclination to corporeity, or a force contracting, crudling and constringing.

Secondly,

2. Contrary to this, a force impetuouſly reſiſting coagulation.

3. From the joynt ſtrife of theſe, ariſeth a ſpirit of anguiſh, gnawing the bowels of the firſt matter.

4. A great burning or pitchy dark fire.

Of all theſe properties of the eternall Abyſſe, I can with eaſe make a viſible reſemblance, in the conflict of Mettals, with Waters corroſive, eſpecially in the diſſolution of Iron with the oyle of Vitriol, or in the coagulation of the oyle of Vitriol by Iron; for the worke is one and the ſame.

Here, upon the inſtant of the infuſion of the oyle, the coagulative ſpirit of *Mars* and *Venus*, begins

begins to worke to a ſweet embracement of each other, and marriage into one body; but almoſt in the very ſame moment, ariſeth another furious force impatient of this union and incorporation, ejecting both water and oyle with ſudden violence over the brim of the higheſt Cucurbit; and from this conflict of the conſtrictive power with the contrary ſpirit, a third force ariſeth, which grates thoſe hard filings of Iron into a ſoft and tender Chryſtal; and fourthly, followeth that darke fire without chearing light, yet ſenſible by the adventurous hand of him that dares touch the glaſſe.

Whoſoever ſhall curiouſly behold this combate, may well per-

ceive the hideous ſtormes of the vaſt Ocean, depainted to the moſt exact poſſibility of ſo ſmall an Epitome, and ſmelling thoſe rancid fumes diſperſed throughout the roome (ſuch as are ſaid in the *Apocalypſe* to aſcend from the bottomleſſe pit) belcht out from this whirpoole, I believe he ſhall need no further illuſtration of the Poets *Tartarus*, or the Chriſtians *Hell*; having with ſome difficulty eſcaped ſtifling, with overlooking this ſo well-limb'd a Breviate. And to declare my thoughts plainly, I account that part of this great Abyſſe from whence God ſhall retire himſelfe within his own Center, to be truly Hell; but do not believe, that before the fall of *Lucifer* it did break forth into

to its helliſh actuality, but was ſo becalm'd by the benigne effluence of the all-preſent Deity, that it greatly further'd the manifeſtation of the eternal Godhead.

Fifthly; Out of the friendly wreſtling of the beams flowing from the Center of the Deity, and the properties of the eternal Immenſe or Abyſſe, there ariſeth (let the Reader underſtand that our expreſſions deſignative of a time, muſt be underſtood from all eternity) a *majeſtatick light* filling all this infinite ſpace; A ſlight reſemblance of which we may perceive in our fire; which when it hath digeſted the darkneſſe of its nouriſhment, triumphs in a radiant flame, having wrought through the

the clung priſon of dark matter.

This light, or at leaſt its vital and chearing rayes breathing a ſweet gale through the circuit of the infinite Abyſſe, the holy Scripture, eſpecially the Apocryphal book of *Solomon* called by the name of *Wiſdome*.

Sixthly; Hence it may truly be affirmed, that there was from all eternity, is, and ſhall be a divine World, whoſe omnipreſent Center is the Eternall Unity, whoſe body and ſoule is the Abyſſe, and its ſpirit is the divine Wiſdome it ſelf, born of God the everlaſting Father, and of its mother the Abyſſe; by which name I underſtand not any of the Divine Attributes, but a certain Eſſence on all parts eternal,

living,

living, intelligent, inferior only in dignity to the eternal Unity, from whence this divine world hath all its ornament and variety, and in which as in a glasse God hath from all eternity had a lively and most delightful prospect of his own lovely visage, and incomprehensible beauty.

And now I desire the Auditors would attend whither all these notions carry them. We have hitherto explained the first two Principles only: by the first, I understand the eternall Abysse; by the second, the Wisdome, such as we have clearly described.

From these two principles it pleased the highest Creator, after infinite revolutions of Eternity, to create another world, to wit, the Angelical, distinguished into three

three Regions, like a neſt of ſpheres, whoſe inhabitants were Angels, ſevered into three Hierarchies. The middle, and fulleſt of Light which is now our World, was the habitation of Lucifer and his Angels; whoſe Souls and Bodies, as likewiſe of all other Angels, were from the Abyſſe; their Spirit, from the fruitfull womb of the Eternal Wiſdome.

This Lucifer, beautifulleſt of all the reſt, and who reſembled (after whoſe Image, its like, he was made) the Son of God, with his Legions: contemning the Milk of Gods divine Breaſt, which was ordained to be the food and ſupport of his ſpirit; by an enormous appetite looked downward, for the ſuſte-

nance

nance of his life, to the menſtruous efflux of the Nurſe and Mother of his two inferiour Principles, whereby his minde and will was choaked, and his Angelick wings lim'd in unproportionable mire. By this means, the Spirit of Wiſdome, whoſe ſweet rayes before had temper'd the bitter corroſions of the foure properties of the *Matrix*, being ſtifled and extinct, the fore-recited properties of the Abyſſe budded forth and flouriſhed in their naturall vigour, by whoſe dark and filthy fumes thoſe proud Spirits being intoxicated, fell then, and ſtill fall, (being in a bottomleſſe) into this following irrecoverable condition.

Firſt, A deſire to appropriate

priate the beauty of all the other Hierarchies; yea, of the whole Deity to themſelves. This ariſeth from the contractive and coagulative power of the Abyſſe.

Secondly, To aſpire beyond the limits of the whole Creation; and to erect themſelves a Throne in the Higheſt, whereby they might ſubject God and all their fellow-creatures to a footſtoole of their feet.

This deſire began from the ſecond Property, which violently reſiſts Coagulation or Confinement, and whoſe motions are alwaies from the Center to the Circumference; for they ſcorned to be pin-folded within the created Spheres, but would make themſelves in all points equall to the immenſe

immenſe and infinite Creator.

Thirdly, When this violent riſing received a check by the limits wherein God had ſet all created Being; there aroſe from the aforenam'd Properties, a ſpirit of anguiſh and envy, gnawing it ſelf.

Fourthly, and laſtly, broke forth that ſmoldering heat of darke fire; whoſe proud force filled all their Region with flames and ſmoak, and ſulphurous tempeſt.

And here you may ſee the firſt originall of ſinne, and Hell-fire; eſpecially thoſe foure Baſes, or corner-ſtones upon which 'tis founded; *Covetouſnes*, *Pride*, *Envy*, and *Wrath*; For from theſe apoſtate Souls the ſpirit had retired to its manſion. God had withdrawn

drawn himſelf to his own Center; the Wiſdomes ſweet light becalm'd the raging Deep, or properties of the Abyſſe, no more: and what now remains, but that theſe unhappy branches fallen from that communion with the Divine ſtock, continue in their own ſphere, the eternal fewel of the fire themſelves have kindled.

And now at laſt, not without much toile under the difficulty of expreſſing theſe unheard of Notions, we are arriv'd at a known Land, deſcrib'd of old by the Poets, to wit, the *Chaos*; the ancienteſt terme from whence they deduce all their ſtory: really, no figment, but a true adumbration of the topſie-turvie Regiment of Rebelli-

ous

ous Lucifer in this mundane ſpace, before this new Creation. And we may well ſuppoſe, that by the ſtrength of this venome, (the fel force of which we feel in our ſelves) the other Hierarchies had ſoon been infected, had not Gods ſeaſonable right arme check't this *magick* vapour.

For the Eternal Father, unwilling that ſo large a ſpace, deſtined above the reſt for a ſeat of glory, ſhould eternally be bereft of his good influence; and himſelf fruſtrate of his bountifull purpoſe to communicate happineſſe to ſo many creatures on this ſtage, applied himſelf by his powerfull word to appeaſe theſe tumults, (that is) created this ſenſible World out of

of that diſordered heap.

And firſt of all, He digeſted thoſe particles or atoms of craſs matter (congealed by the conſtringing force of the Abyſſe) into one body, or (if we may ſpeak with the *Copernicans*) into ſeverall opake ſpheres, ſeparating them from the fluid matter: and this is called in Scripture, the Creation of Heaven & Earth. Then proceeding, he gathered the darkneſſe which was diſperſt through the whole Luciferian region, together with its Author, into a narrow compaſſe, framing thereof a ſtiffe dungeon for a receptacle of their all-comprehending Pride. And this in Scripture is called the Creation of Light, and the work of the firſt day. And this was the

firſt

first victory over *Lucifer*.

It would take up too much time to recite all the degrees of conqueſt: but it is moſt cleare by the ſeries of divine ſtory, that the holy Spirit of God deſiſted not from his conflict with this *Chaos*, before it had perfected an abſolute victory, and overcome all the enflamed dark matter, captivating it to ſome peculiar uſe ſubſervient to the neceſſities or ornament of this world, the temple and habitation of mankind.

And it is worthy our obſervation, that God, after the perfection of every dayes work, did with the whole Quire of Angels ſing a triumphant ſong over the ſpoils of repulſed Hell; of which himſelfe beares witneſſe in the

book of *Job*. And it is probable that the Seventh day being the utter ſubduing of the Luciferian tyrannie, rendred that day a day of ſongs and jubilation to all created beings. And although what I am about to ſay, will be received with deriſion; yet I ſhall utter my thoughts with freedome, to wit, That the 148. Pſalm, and the 104. were in the ſeventh day, that great day of triumph, (and perhaps in all ſucceeding Sabbaths) carol'd out by the Angels, and afterwards dictated to the holy Prophets, that Gods will might be done on earth, as it is in heaven. But if the naming of *Iſrael*, and other expreſſions of the like nature in theſe Pſalms, ſhould be to any man an occaſion of the diſ-

diſreliſh of this opinion; Let that man know, that there was an *Iſrael* in Heaven, before *Jacob* was borne; and a Tabernacle, from whence *Moſes*-his was copied out: And who-ſo reads the Song of the Angels at our Saviour Chriſts birth, and compares it with *Davids* Pſalms, he will judge them both compoſed for one Quire, and ſent down from thence to be learnt by thoſe holy ſouls which ſhall be thought worthy to aſſiſt that Muſick.

But this is but a Notion en paſſant: *I return to the matter in hand*

You had before a delineation of the two firſt Principles: and now out of what hath been laſt delivered, you may frame to your ſelves a definition of the third Principle.

For under that name I comprehend the Spirit, and Body, yea the whole Compages of this our late created ſenſible world.

And now as I conceive, it ſufficiently appeareth, that Creation was not out of nothing; and you likewiſe underſtand what I mean by the Three Principles; the firſt and ſecond of which, namely the *Abyſſe*, and the *Wiſedome*, are on all parts eternal, and all things proceeding from them are finally eternal and immortal; but what proceeds or is created out of the third Principle, is as it ſelf, frail and mortal.

That I may therefore touch the matter at laſt, at which all theſe Notions are levelled.

After the region of *Lucifer* was again

again made habitable, and he relegated into ſublunary darknes; it ſeemed good to the Creatour to create in his place another *Hierarch*, who with his numerous progenie might people this Region, the dominion and poſſeſſion whereof, the former by his tranſgreſſion had forfeited. And that was *Adam*; who though in reference to the predominant part of his compoſition, he be called Earth of Earth, yet it is very probable that every one of the Elements yielded of its fineſt parts, to the compoſure of ſo goodly a Fabrick.

But whether in the begining, his body were ſo groſſe & dark, ſuch as we now weare, or rather ſuch as we hope for in the Reſurrection, I am not yet ſatisfied with my ſelf.

But concerning theſe myſteries, with the ſleep of *Adam*, and formation of *Eve*, they concern not the matter in hand.

Into this body of *Adam*, perfect in all parts, God breathed the breath of life; by which breath, if we ingenuouſly compare Scriptures, we muſt neceſſarily underſtand the threefold life iſſuing from the three forementioned Principles; to wit, The life of the Spirit, from the Wiſdome; the life of the Soule, from the Abyſſe; the life of the Body, from the Mundane ſpirit: by the mediation of all which, he is enabled to communicate with all the three Worlds. And although the life of the Spirit did (according to Gods juſt commination) fall aſleep in *Adam*,

dam; yea ſo deep aſleep, that (he being in truth dead as to that ſpirit, and it as to him) it is in Scripture called death; yet did it not utterly periſh, but is together with the body and ſoules conveyed from our firſt parents into their poſterity; aſleep ſtill, except it be revived and reenlivened in that great myſterious work of the Regeneration, after the conſumation of which we are able by its miniſtry to ſearch the hidden things of the Deity. For as being carried in the chariot of the Worlds ſpirit with the five attendant Senſes, we view all its frame, and know its motions: ſo by our Soul we have a proſpect into the eternal Abyſſe; and by the Spirit, into the magick glaſſe of the Wisdom

and depth of the Deity: and herein is our dignity above the brute beasts, whose composition participates onely of the last principle; we, besides that, of the first and second.

But if any man wonder that three such noble and spiritual Essences should croud themselvs up into so mean and contemptible a vehicle, and not presse into freedome; let that man likewise consider and begin first to wonder, that such a spiritual and vivacious essence as the Soul is by all supposed to be, should be coop'd in so pervious a cask as the Body is; and know, that that full-grown bulk is as unproportionable to her greatnes, as this contemptible Epitome. And let this be a further answer:

That

"That the Spirit which out-
"ſtretched the branches of the
"muſtard-tree that our Saviour
"ſpeaks of, in which the fowls
"of the aire made their neſts,
"ſate with asmuch elbow-room
"in that ſmalleſt of ſeeds from
"whence that greateſt ſprung.

Furthermore they affirm, that this threefold life is not yet actually and viſibly exiſtent, no more then the body, ſuch as it appears afterwards in all its dimenſions; but that therein are three roots of ſubſtances lodged, which in proceſſe of time bud forth together with the Body into a three fold life: where if any dark impervious matter hinder their joint progreſſe, each retires to its mother-Ocean from whence it iſſued.

Theſe things premiſed, and well weighed, it will not be difficult to determine either of the Creation or Traduction of Soules; when the terme and manner of both, well underſtood, differ in no real concernment. For ſeeing we have proved that Creation neither is, nor ever was from nothing; I underſtand not why we may not affirm, that both Body and Soul were and are created by God, but of matter derived from the Parents: But the Soul, not of that viſible and ſenſible, which the obtuſe beams of our Senſes can penetrate, but ſuch as diſappears from all material anatomy. Yet if any man ſhall think that theſe opinions in this are ſtil at odds, in that an immediate creation

and

and infusion of the soul is maintained by the one; The other builds it by the same hand, but mediately and of secondary materials:

This difference too will be easily reconciled: for we affirm (and doubt not to an unbiass'd judgment to prove it) that both our bodies and soules do yet as immediately proceed from God as that of our first father *Adam*. A great illustration of the matter in hand, is that vision of *Ezekiel*, of the dry bones timbred into bodies, and inspired with life. It is in the 37. Chapter of *Ezekiel*, from the first to the eleventh verse.

1. *The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst*

midſt of the valley, which was full of bones.

2. And cauſed me to paſſe by them round about, and behold there were very many in the open valley, and lo they were very dry.

3. And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord God thou knoweſt.

4. Again he ſaid unto me, Prophecie upon theſe dry bones, and ſay unto them, O ye dry bones heare the word of the Lord.

5. Thus ſaith the Lord God unto theſe bones, behold I will cauſe breath to enter into you, and you ſhall live.

6. And I will lay ſinewes upon you, and will bring up fleſh upon you, and cover you with skin, and put breath in you, and ye ſhall live, and ye ſhall know that I am the Lord.

7. So I prophecied as I was commanded:

and as I prophecied, there was a noiſe, and behold a ſhaking, and the bones came together bone to his bone.

8. *And when I beheld, lo the ſinewes and the fleſh came up upon them, and the skin covered them above, but there was no breath in them.*

9. *Then ſaid he unto me, Propheſie unto the wind, propheſie ſon of man, and ſay to the wind, Thus ſaith the Lord God, come from the four winds, ô breath, and breath upon theſe ſlain that they may live.*

10. *So I propheſied as he commanded me, and the breath came into them, and they lived and ſtood upon their feet an exceeding great Army.*

In this Viſion is ſhadowed forth (though the primary ſcope was a thing different from both) not onely the Reſurrection, but

but the Creation alſo; though I conceive that the life of the Third Principle only activated theſe bones, which (the Viſion ended) returned to its fountain: and as God out of them did create living men, and breathed into them the breath of life by the miniſtration of the wind, and not his own mouth; ſo in the relation of the firſt forming of *Adam*, the Scripture puts Gods actions in the garment and poſture of humane, deſcending to our mean capacities, expreſſing Gods actions like ours: Not that it is to be imagined he ſtood over like a man tempering his clay, or kneading a piece of dough; into which being ſhaped into a humane figure, he ſhould in a poſture ridiculous for us to

fancy,

fancy, breathe life into his nostrils; but 'tis rather probable, that as man by the mediation of the Microcosinick spirit inhabiting the seed cast into the womb generates his like; so (God in like manner ordaining it) the Earth impregnated by the spirit of this world lodged in the vehicle of the Elements and influences of the Stars, brought forth a quintessence, which, nourished in the womb of some dark cave, grew in few houres to the perfect dimensions of a body: then, a spirit or wind blown from the lungs of the threefold World, animated its compleated members, whereby at last the man broke through the dark entrails of the Earth, as a chicken its shel, or an infant the wombe of its mother.

And

And I doubt not at all, but that if ſome young Scripling, unbiaſs'd by any forme or principle, had been an eye-witneſſe of *Adam's* birth, he would have deem'd him a meer ſon of the Earth, as not being able to reach that inviſible Principle, that moves the groſſe matter, and is the original of life.

Since then, to affirm *Adam* to be created by God and inſpired by him, and withall to be framed out of the duſt and animated by the wind, are no repugnancies; "and what ſeems to us, or is "recorded to be done by the "mediation of viſible Agents, is "but Gods inward power diſ-"guiſed in a cloud:

We conclude,

That

That the Soule's Traduction from the Parents, and its Creation by God; are not onely either of them probable, but both true.

Notwithſtanding,

If we will ſpeak in the dialect of Angels (which the Scripture often uſeth) we affirm they are created of GOD: If with the tongues of men, They are an off-ſpring of their Fathers loines.

And

AND now at laſt (moſt worthy VICECHANCELLOR, with the reſt of this grave Aſſembly, and hopeful Youth) having ſailed over this ſturdy ſea of Diſputation, touching by the way at ſeveral ſhores of the Intellectual world, and diſcovering many unknown Regions of the Soule; our ſhip is at laſt entred its wiſhed haven, torne and weather-beaten, yet ſafe-moor'd upon the Jetty of your favour.

And if as yet your benummed thighs are not crampt in your uneaſeful ſeat; If ſleep, the harbinger of the approaching evening, have not ſet his leaden paw upon your eye-lids: We muſt be thankful to your vivid patience, that hath with ſo much ſpirit at-

attended our droning words.

Theſe heavenly Dainties that have been by your Servants in this dayes Exerciſe preſented unto you, according to our mean poverty, in a Woodden Diſh; be pleaſed to pardon, and guild with your divine acceptance.

One thing only remains to be further deſired: That theſe pregnant Young-men (who have to day adorned this Philoſophick Scene with the flagrant flowersof their Wits) together with thoſe graver men, who have done far above the reach of my praiſe, may have their deſerved applauſe and thanks diſtributed by your hands; My ſelf, in the ſenſe of my failings, kneeling under the ſame for my pardon;

pardon; that if any error which may have overslipt my headlesse tongue, have displeased you, you may be appeased by this submission.

So shall the gentle gale of your clemencie transmit a new Soule into my overwearied and fainting Spirits.

This shall be my second birth-day; and the native characters of your favour, no stupifying streames of oblivion shall be able to blot out,

And lastly, 'twill appear more clear then by natures noon-day-light, That all this Dayes performance hath received its life and acceptation, not from the poverty of our merit, but from the royal Mine of your Candor.

These

These things if (which I doubt not) I shall be so happy as to obtain, then I who was the first that bid you welcome to this place, shall with the same chearfulnesse bid this Honourable Assembly the last *Farewell.*

FINIS.

MVSEVM
BRITAN
NICVM

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J. Downame.